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An Editorial

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EDITORIAL

A Prayer on Easter Sunday

GOD of life and death, in whose mind is the secret of all our human mysteries, we rejoice on this the soul's triumphal day. The Easter glory of long ago has grown more fair with the passing centuries, and in our hearts each added year bring fresh revealings of our risen Lord. We thank Thee that he is no dead fact of olden time, but a living and gracious and potent presence, moving in our midst even now, showing to us the goodness of God and the greatness of man as he did to those who saw him in the days of his flesh. Ofttimes our reflections turn backward to those dear days when his human feet walked our humble earth, when his presence was a fact of sight and not of faith, and our hearts are filled with a wistful desire that we might have been with him then. But in the Easter light we see that Thou hast kept for us something far better. And today we enter joyously into the supreme blessing which his own lips pronounced upon those who though they have not seen him do yet believe.

What tokens of gratitude can we bring thee, O Lord, for the perpetual Easter into which our Saviour has ushered us by his return from among those we call dead—what tokens save our pæans of praise and the love of our hearts and the faithful and unselfish service of our lives? By his return from the Unseen he brings us a message from all our dear ones who have passed out of our touch and ken. Through him they tell us that death has no dominion over them, even as it had no dominion over him. The secret which death kept hidden in dark mystery has been disclosed in the radiant Easter light. The thrall of death is broken, the illusion of the grave dispelled. For those we love and for ourselves we need have no fear. They

await us around the bend of the road to receive us into the life eternal.

For all this we thank Thee, our Father. And we beseech Thee to keep the Easter light shining upon our foreheads through all our days. Filled with faith and hope may we go on our way, accepting our experiences as thy providences, and knowing full well that the end of the way is peace.—Amen.

The Greatest Christian Anniversary

THE Christian year has in it many wonderful days but none surpasses the Easter time in spiritual significance and general interest. For this season the church prepares throughout the Lenten period. Even the stock market of New York closes on Good Friday, and it is not uncommon for the public schools to close during Easter week. Underneath this great anniversary there is evidently an idea that grips the heart of the race. The continued life of Christ in the world as a victory over death and the grave has kept up the courage of mankind. Wherever the gospel has gone, life has taken on a new dignity with the preaching of the Easter message. We do not live our lives in vain. "Blessed are the dead that die in the Lord henceforth, for their labors do follow them." As Christ proved death to be only a phantom, and demonstrated a quality of life stronger than the forces of destruction, we have deliverance from the fear of death and an entrance into the abundant life. The Easter story is not one of magic, but the interpretation and revelation of a quality of life that God will surely crown with immortality. By sharing the life that Christ lived, we enter into his victory and his reward.

British Churchmen Will Press Agent Missions

THE war has given an invidious tinge to the word "propaganda" but the control of public opinion through well-guided publicity is as old as the newspaper. The British missionary societies, finding that a large section of the British public is still uneducated in the social significance of missions, have decided to press agent their work. A bureau of publicity will provide the newspapers with news stories which will reveal the missionary in his true light. The public will no longer conceive him from the funny paper standpoint as the unwilling *piece de resistance* of a cannibal meal, nor as the pious exhorter by the wayside, but as a worker by the side of his fellow beings in other lands, as teacher, physician and minister. Even some of our leading American sociologists have only recently come into an appreciation of the social significance of missions, and the rest of our public needs to be educated. The newspaper advertising by the Interchurch Movement is attracting public notice but such propaganda should be supplemented by general education on missions.

The Formation of Public Opinion

THE seventeenth annual convention of the Religious Education Association held in Pittsburgh during the past week, had as its theme "The Formation of Public Opinion." The importance of the subject is greater than a passing reflection would suggest. Our institutions rest upon the principle of democracy. The only justification for such a society is the intelligence of the people. But people are not intelligent. Carlyle cynically affirmed that the population of Great Britain in his day consisted of "some thirty millions of people, chiefly fools." Matthew Arnold contended that majorities are always wrong. The voice of the people is never the voice of God until education and moral leadership have had their way. The formation of an intelligent public opinion on the complex group of problems growing out of the war and centering about the Peace Treaty and the League of Nations is the most vital duty with which the leadership of American democracy is confronted. We took elaborate pains to organize propaganda against Germany, but almost none to teach our people their responsibilities to the world in the light of the great war. The Religious Education Association was right in using so important a topic as the basis for its discussions.

The Church and the Home Life

SOCIAL workers show an increasing sense of the vital significance of the home in human society. The Christian monogamous family has proven the surest protection to the child, and in performing this highest of functions has earned its right to persist for the centuries to come. A recently established journal, *The Family*, deals exclusively with the sociological problems of the home. The church should be able to see in these forces

in the sociological world its most valued allies in the cause of religion. No church ever has a secure life in a boarding house neighborhood. The home and the church are twins, and one needs the other. A wise church will concern itself with good housing, with intelligent family budget planning, with public sanitation, with child welfare and with all of the other interests that are related to family welfare. In large measure it will be the church that must carry out the conclusions of scientists in the sociological field.

Curtailing Unnecessary Sunday Work

IN ITALY a law recently went into effect prohibiting the printing of a newspaper on Sunday. Presumably this law will prohibit what we Americans call the Monday newspaper, the work of which is done chiefly on Sunday. The motive of the Italian law is not particularly religious but is one of the measures adopted by that country to limit the hours of labor for working people. There is an evident tendency in this country to increase rather than to decrease the amount of Sunday work done. Moving picture theaters that open on Sunday work their employees a seven-day week. Any other kind of commercialized amusement does the same. It is noteworthy that in states like Massachusetts where some religious leaders favor legislation permitting amateur Sunday sports there is no tendency to permit commercialized amusement to extend its opportunities. In many cities a Sunday delivery of milk is quite unnecessary and in all cities this is unnecessary in the winter. Church federations might well form commissions to study industry with a view to giving more men their one day in seven. Only the man with a rest day has much chance to cultivate his religious nature or to develop other forms of community interest.

The Tercentenary of the Pilgrims

PREPARATIONS are under way in Holland for a notable celebration of one of the most impressive episodes in the history of that country. This is the period of tarrying in Holland of the English reformers, who after their stay in the Netherlands on their way from England, resumed their journey to the New World, sailing from Delfshaven in the *Speedwell* in 1620. The celebration is to be held August 24 to September 24 of this year, and will consist of a Congress at which the history of the Pilgrims will be recounted with elaboration of matters disclosed by recent research, and memorial services on the important anniversary days. The larger meetings of the Congress are to be held in the cathedral at Leyden, and the remainder in the halls of the university. After two days there the gathering will move to Amsterdam where further exercises will be held. A number of Americans will participate in the formalities and elaborate preparations are being made by the Holland committee for their reception and accommodation. Not the least interesting part of this entertainment will be the journey of the American group by canal boats from Leyden to Delfsha-

ven, a part of which will be along the exact route traversed on the 31st of July, 1620, by the earliest group of pilgrims seeking a home in New England. Delfshaven is now a part of the city of Rotterdam. The interest that the Dutch people are taking in the preparation for these exercises shows to what extent they are stirred by the opportunity of celebrating a great event in their own history and at the same time doing honor to the United States. It will be both a historical and religious anniversary of great significance.

Renewal of Race Difficulties in Chicago

LAST summer there were critical days in this city due to misunderstanding and conflicts between the negroes and the white people in the thickly populated districts of the South Side. At that time the Chicago Church Federation sent an urgent message to every minister in the city to use his influence in behalf of calmness of judgment and repression of race prejudice. The Governor appointed a commission consisting of men of both races to make inquiries into the situation and report. Other efforts were made by public spirited citizens and organizations. The crisis passed, but the tense situation has never been radically relieved. Numerous bombings have occurred, chiefly directed against the penetration of negroes into white residence sections, and little has been done to bring the perpetrators of these outrages to justice. The housing problem has added to the acute danger of the situation. Apprehension is entertained that the necessary shiftings which the month of April and the first of May always bring may be the occasions of fresh disturbance and violence. Careful steps are being taken by civic and religious agencies to avoid this danger. It will not be passed, however, without the greatest care on the part of all who have influence in forming public sentiment. And there is no greater agent in the promotion of good understanding among the various classes in the community than the pulpit.

Foreign Language Newspapers

A BILL was introduced in Congress recently by Senator King of Utah whose effect would be to bar all foreign language newspapers from the mails. There are some 1,600 newspapers and journals printed in foreign languages throughout the country, many of them scientific, religious, educational and literary. The loyalty of 95 per cent of them has never been questioned, not even during the trying days of war, and many of them were most useful in making war aims plain to their peoples. It is another case of seeking to apply the temper of war times to times of peace. It would be quite as reasonable to keep up rationing because some New York school children have too little; though, of course, such a procedure would not give those New York children any more to eat. Such regulations would bar all English prints in China, if the same principle were applied there, and would put an end to the

Paris editions of American newspapers should the French adopt it. There are millions of people, freely admitted to our shores, who would be deprived of their only practicable means of culture. Compel them to read only English and they cannot then read at all. Close their churches to their native tongue and they are deprived of religious worship and development. Let us adopt the more sensible method of teaching their children to love America and to covet the American point of view, and then provide all adults with time and opportunity to learn our language and our history and principles in night schools. We will thus win them to our traditions as we have won them to our land.

Merchandising House Affirms Its Social Responsibility

AN admirable and wholesome custom it is which the great merchandising house of Marshall Field and Company has observed for some fifty-odd years, that of closing its display windows on Sunday and withdrawing all its advertising from the Sunday editions of the newspapers. The custom was adopted in an era when Sunday manners were more rigid than in these days of more jaunty morals, but it is adhered to as a deliberately chosen policy and not through the inertia of habit. Mr. John G. Shedd, president of the firm, recently interpreted the spirit which actuates the policy in a letter to a newspaper man who inquired for the reason of it. He said: "We have followed the rule that six days for labor and the seventh for rest was best for employer and employee. We regard Sunday advertising as an unnecessary infraction of this very wholesome, many-century old religious dictum, and we prefer to follow it. . . . These decisions were made and have been carried out by the founders and owners of this institution because they have always tried to govern their actions by their interpretation of the effect upon the public morale. Marshall Field and Company feel that the fact that they do not commercialize Sunday makes for better citizenship." Here is a case of responsiveness to considerations of public welfare even when public opinion does not operate, which interprets the social responsibilities of a high ethical order which no business institution can today evade.

Where Have the Losses Been?

ALL denominations spend considerable sums of money every year in the gathering of statistics for their year books. This money is well spent only if in each case some one takes the pains to interpret the figures. Take the Disciples for example. In recent years their year book reports losses in place of gains in many of the states. In the state of Oklahoma ten years ago the Disciples of Christ were numerically the leading religious body. At the present time the rank of the Disciples in that state is fourth. Probably no state in the union has more consis-

tently used the methods of revivalism than have Oklahoma Disciples. The result has been a distinct loss in rank. The state of Iowa has also been a great field for evangelistic promoters. In five years the Disciples' strength in that state has declined one thousand. The state of Nebraska has suffered a loss of one thousand Disciples in the past five years. The loss in Kansas has been two thousand. In a state as difficult for the Disciples as New York, but where more conservative methods have been employed, there has been a gain of a thousand in five years. Ohio has gained four thousand in five years. To make the argument more convincing, one could well examine the records of local churches comparing those using the methods of professional revivalism with those that follow the more quiet and wholesome plan of educating their children into fellowship with the church. These figures would be even more eloquent.

What Shall Be Done With the Women?

THE great political parties are asking this question rather anxiously just now, along with several other questions plainly destined to prove disturbing to party preparedness. Can women be counted upon? Will they vote with their men folks, or will they cultivate the puzzling doctrine of "sex loyalty"? Will they respond with noble patriotic enthusiasm to sentiment and bouquets? Who can be sure that women have any party? Who knows but some new movement from outside party lines will sweep them away?

The concern of party leaders is more amusing than alarming. Politically speaking, woman must find her way. She is rather ignorant, it is true, her ignorance being due largely to her habit of reading the newspapers and believing what they say. Men, having learned the practical disadvantages of such belief, have learned to discount more liberally. That she will make mistakes is to be expected. These must be forgiven her as they are outgrown,—even though one will almost surely be the tragic mistake of accepting favors and honors merely on the ground that she is a woman. Even a mistaken sense of sex loyalty will surely be outgrown in time. Sex legislation would be as unfair as class legislation, and probably more of a menace.

For obvious reasons women have been less willing to ask for ecclesiastical representation than they have been to ask for political recognition. In church organizations precedent is even older than in the political structure and often it is coupled with the word of authority. But there are some elements in the present situation, as regards the relation of the church to woman's place and work, which are worthy of serious thought.

It has always been carelessly assumed that the church need give no attention to women—that it would hold them as a matter of course. This assumption is no longer a safe one. It is constantly asserted in liberal circles that Christian faith is no stronger today in the women of Amer-

ica than it is in the men of America. Whether this be true or not, it is certainly true that women no longer accept Christianity as a matter of course because they happen to be women. They pause and question here as in all things else. It is a pity that those who question lack the steady power of an adequate task. It is a pity that women with minds for prophetic vision and wills for spiritual conquest should be so largely an unused force in the Kingdom. Ecclesiastical authorities may well be asking what shall be done with the women who are no longer content to sew carpet rags and cook oyster suppers in the name of religion.

"Where the heart lies let the brain lie also,"

wrote Browning in dedicating his poems to his wife. The gift was unique. Men have brought to women all tributes save that of their intelligence, the recognition of woman's mind as destined to become capable of independent action. That it is becoming thus capable is a source of extreme embarrassment to church and state today.

The Spirit of Easter

THE great Christian festival of the Resurrection comes appropriately in the spring of the year. All history shows that mankind has been sensitive to the awakening of nature after the gloom and paralysis of winter. Flowers appear in the earth, the time of the singing of birds is come, and all voices are jubilant. Among all peoples there has been some sort of celebration of the returning spring. The Hebrews were no exception to this rule. Their early feast of reviving nature was connected gradually in their records with their departure from Egypt, the land of bondage. The Passover was not only a memorial of an ancient deliverance but the recurring expression of an abounding joy.

The supreme event in the ministry of Jesus occurred in connection with this Jewish celebration. The resurrection of the Lord was therefore coincident with the great spring festival of his people. There would seem to be more than passing appropriateness in this synchronization. The resurrection of Jesus was the world's passage from the gloom of the old hopeless years to the joy of the Christian faith. Its annual recurrence is a celebration of the passing from death unto life. It is the time of awakening birds and flowers, but it is more than this. It marks afresh those glorious facts in human life in virtue of which death has lost its dominion and life has been charged with hope.

To the Christian who confines his imagination largely to the events of our Lord's career the Easter time is the celebration of an experience quite clearly described in the Gospels and capable of precise explanation, because it was a supernatural event. To him the stories of the Gospels are capable of being woven together into a sequence that admits of no question and is capable of defense against all denial. On the basis of this confidence sermons are still preached vindicating the physical facts of the resurrection, and proving it to be the most undoubted

event in the Christian annals. This is perhaps the most naive, and to certain types of mind the most satisfying, phase of the Easter faith.

To many other Christians, probably a growing company, the facts of the first Easter time are not so easily explained. It is apparent that the narratives of the first interpreters of Jesus are tremulous and vibrant with the emotion of events which they could neither understand nor describe. Some of them put emphasis upon the physical facts connected with the body of Jesus. Others are occupied with the mystic and elusive nature of events which though incapable of explanation yet lifted the little group of believers from the depths of despair to a new and matchless enthusiasm. It is this change of spirit, from the tragedy of Calvary to the marvel of Pentecost, that makes it necessary to postulate an experience with the restored and living Christ which is not capable of precise description but is trying to break through the frail curtain of language for the comfort of the world.

The resurrection of Jesus was no mere resuscitation of the flesh. Into the mystery of those days of despair, of awakening hope and of triumphant certainty it is impossible to penetrate. But that which becomes increasingly clear, not alone from those narratives but from the whole early current of the Christian society, is the fact that after a tragedy which had overturned all the expectations of his friends and sent them back from Golgotha uttering the saddest words of the New Testament, "We trusted that this had been he which should redeem Israel," there came through a series of transcendent experiences the unquenchable conviction that Jesus was alive, and that they were witnesses of his victory over death.

There are many outside the church to whom Easter would seem to have little or no significance as an event of history or a personal experience. If questioned regarding their own convictions they would deny that the resurrection of our Lord ever occurred. Nevertheless in spite of themselves they cherish the sentiment of secret belief that something has happened in the experience of the race that gives warrant for Christian faith. To them Easter is not merely a festival of birds and flowers but registers a real fact in the life of humanity. This is as it should be. The church has always carried a vaster treasure of hope than she knew. Out into the common life of the unchurched world there go the hopes and assurances of which the church is the holy custodian. She builds far more altars than she knows, and keeps alive the fire at many unseen shrines.

But the deeper resurrection hope is not of the past, but the present and future. To us as to Paul the real resurrection is the rising through faith in Christ from our dead selves to higher things. To attain to the resurrection from the dead is not merely to survive the grave and enter upon the activities of the future life; it is to achieve daily the character of the Lord; it is to have increasingly the mind that was in Christ Jesus; it is to seek with ever greater enthusiasm the things that are above. Easter comes but once a year, but its ministry is perpetual. It is a memory, an experience and a hope. It is the daily

confirmation within the soul of the great fact, mysterious but indisputable, that from the sealed and guarded tomb by Golgotha there came forth on the first Easter morning he who was to be crowned King of kings and Lord of lords, declared to be the Son of God with power by the resurrection from the dead.

The Descent of a Great Newspaper

DURING recent months there has been an increasing sentiment of disquiet in the minds of Chicago people who are sensitive to the moral tone of the city, and are conscious of the immense influence the press has upon popular thinking. For the Chicago Tribune, which has an honorable history, and is the property of one of the honored families of the city, has become less and less the representative of moral leadership in the community, and increasingly either colorless in its ethical interpretations or hostile to the causes which must depend upon the support of the churches and the moral forces of the community.

A great newspaper is more than a medium of information. By virtue of its function of information it becomes a molder of public opinion, whether or not such is its conscious purpose. Like every other conspicuous personality or institution, it has a moral character as well as a public vocation. That moral character is the more important in the case of a newspaper, for it forms the basis of moral attitude on the part of thousands who are easily persuaded that the things that appear in the public prints and seem to have the approval of the editors must be proper and dependable. On the other hand the causes that are treated with levity or opposition are probably wrong.

The lowered moral tone of the Tribune has been illustrated of late in several regards. Its insistent militarism, its increasing sensationalism, its publication of the details of crime and scandal to an extent hitherto practiced only by newspapers of the openly sensational and unscrupulous type, have been difficult to justify in the minds of an increasing number of its readers who admire its many excellencies of news service and special features. But a journal is as responsible for its tone and influence as a judge, a teacher or a minister. Its office as director of public opinion is as sacred as that of an instructor or a preacher. And it is because of the decline of the Tribune from the former level of its service to the community that the right and duty of protest is increasingly felt, and is exercised by individuals and groups that have the best interests of the community at heart.

In no regard has this disappointing subsidence of moral leadership of the Tribune been more conspicuous than in its attitude toward the nation-wide movement to free the land from the saloon. In a fight of this sort where there is no longer any question as to the benefits derived from the prohibition of the traffic in intoxicants, the men and women who know how hard the task has been and how

slowly the sentiment of the nation has come to conviction, had the right to expect that influential city newspapers, particularly those whose history and traditions committed them to the advocacy of moral causes, would be found on the side of a better social order, even at the expense of some sacrifice of revenue and patronage from the strong forces that back the traffic. In the case of the Tribune, however, this has not been true. In spite of a show of impartiality in printing news favorable and unfavorable to the temperance movement, the tone of the journal, not only in editorial comment, but in cartoon and jest, has been to discredit the effort to close the saloons and to paint the leaders of that effort as fanatics and disturbers of the public welfare.

This is the less excusable in view of the fact that the prohibition law is no longer an experiment, but a part of the basic organization of the Republic. The untiring efforts of the liquor men to evade, discredit and relax the law are not unexpected or negligible. As long as enormous profits can be made out of any form of business, even the most discreditable and nefarious, there will be abundant efforts to nullify the forbidding law. But the substantial moral, industrial and commercial sentiment of the country has gone on record in favor of the better order, and this judgment will not be reversed. In the present period, when public sentiment needs to be kept alert regarding the dangers of relapse to former conditions, the sober-minded citizenship of our great town has the right to expect the aid of the Tribune and every other opinion-making influence on the right side of the question.

In such a time, and with such considerations in mind, it is very difficult to understand the psychology of the Tribune in its recent intemperate attack upon Mr. E. J. Davis, the Chicago superintendent of the Anti-Saloon League. To that institution and its officers, including Mr. Davis, a very considerable part of the local success of the prohibition movement has been due. In this task Mr. Davis and his colleagues have represented the entire sentiment of the city in behalf of sobriety and the suppression of the most destructive business which the modern world knows. In that respect they have the thanks of every public spirited man and woman in Chicago. It was no more their duty to put the saloon out of business than it was that of any of the rest of us who recognized the menace of the traffic. But they took the lead, and made possible the result in which all the rest of us are vitally concerned. Mr. Davis has rendered a very conspicuous service to the city, and in so doing has borne through years the burden of the persistent malignity of the liquor forces. Yet in personal character and dignity of conduct he has been all that a high order of citizenship could demand.

One expects the rancor of the defeated criminal to voice itself against the official machinery that brings him to justice. But it is an astonishing and depressing spectacle when a trusted public journal uses its great influence to discredit a citizen of high standing merely because he has faithfully and successfully performed his public duty. It is this episode which helps to make clear the degree in which the Tribune has abdicated its function of moral

leadership in this city. We have with some pain and much surprise adjusted ourselves to its jesting, persiflage, covert sneers and open opposition to the cause of temperance. But to have a reputable member of the community set upon in this manner because he has been a common denominator in the suppression of drunkenness is like removing from the wall an object that has protected the colors of the paper. At once there is revealed the degree to which the fabric in general has faded out.

Mr. Davis is no seeker after notoriety or mock martyrdom. He requires no defense from us or from any, as he cannot be injured by such comments as the Tribune has permitted itself. He is one of a great host of men and women in this city who are performing difficult but necessary tasks with faithfulness and good will. But if such men and women are to be in danger of attacks from newspapers of the influence and responsibility of the Tribune, what is to prevent similar misinterpretations, sinister in their motive and irrecoverable in their influence, upon such citizens as Judge Victor Arnold of the Juvenile Court, Professor Graham Taylor of Chicago Commons and the School of Civics and Philanthropy, Mr. L. Wilbur Messer of the Young Men's Christian Association, Mrs. Joseph T. Bowen, promoter of numberless charities, Dean Shailer Mathews, educator and publicist, Lucius Teeter, financier and public spirited citizen, or Dr. John Timothy Stone of the Fourth Church?

The Tribune is owned and conducted by members of a rich and honored family, prominently connected with a great Christian denomination. We are wondering if the policy of a newspaper in regard to matters of public morals and good taste is wholly detached from responsibility to those basic forces out of which all individuals and their activities spring. It would appear that nobility of family traditions and religious association should impose a certain sense of obligation for the worthy employment of great powers of public leadership.

Things Not To Be Forgotten

A Parable of Safed the Sage

I RODE upon a Railway Train, Somewhere in Kansas, and the Train stopped Thirty Minutes for Lunch. And at one end of the Station was there a little Park, with two great Sun Dials, whereof one showed Central Time and the other showed Mountain Time. And the Park was attractive, and had Cost the Railway Some Coin, and the result was worth it.

Now there stood in the little Park, hard by the Train, a strong White Post, as it were two cubits in height. And there was framed in the top of the post an old-time Draw-bar, with a Coupling-Pin and a Link. And upon the Post was painted in Black Letters this Superscription, Lest We Forget.

And I said unto myself, It may be that this is the town where the man lived who first invented the Safety Coupler.

An Easter Symphony

By Thomas Curtis Clark

"There is more day to dawn. The sun is but a morning star."—Thoreau.

Gropings

(Largo)

ARE there some things we may know of a certainty? Or can it be that we are but atoms of seeming consciousness floating upon a black sea of unconsciousness, coming to the surface for a while only to fall again into the pitchy deeps?

These are the things we would know: Is the earth life but a series of risings and retirings, of breakfasts and dinners, of friend-makings and friend-losings, of dreamings and disillusionings, or is it a sure ray of an eternal Day?

Is beauty an illusion or a promise? Is the longing hope for more life but a lie mercifully given to make endurable the life that is, the life that shall not long be? Or is it a true thought planted in the hearts of men by a great and loving Creator, a lamp to guide them out of the blind slough of present reality up to the mountain paths of perfect vision?

These are the things we would know of a certainty.

Assurance

(Andante)

IF LIFE has naught for us beyond this earth—

A few brief, zestful years, then rayless night;

If that which buoys our hearts, that inward light,

Is but a hope which in our fear has birth;

If only these we have: bright childhood dreams,

Youth's forward urge, strong manhood's doughty deeds,

Then sweet old age, which loving memory feeds—
These are enough, though false all future gleams.

To view one dawn is worth a lifetime's price;

To greet one spring, that will long griefs repay;

To trust one friend makes glad a pilgrim way:

Though night come fast, these will our hearts suffice.

They will suffice—and yet, beyond the night,

There waits a Day of days, an undreamed Light!

Resurrection

(Allegro)

CHRIST is risen! Sing, all voices!

Earth with heaven now rejoices.

Over winter's night of sadness

Rises springtime's sun of gladness.

Fields new-clothed with living glory

Now proclaim the gladsome story:

Christ is risen! All men, sing ye!

Love's fair tribute to Him bring ye!

Christ now lives, who once was dead;

See, the night of doubt has fled!

Lo, the grave is empty now!

He is risen; on His brow

Rests the crown of victory,

Sign of immortality!

Sing ye, heav'n and earth, rejoice!

Praise ye Him, each mortal voice!

Sing, ye angels in yon heaven!

Sing in rapture, Christ is risen!

And I entered the Station, and I inquired of the Young Man who was Clerk of the Station Hotel. And I asked of him, saying,

Wherefore is that Post with the old Drawbar erected in this Town rather than in another?

And he said, Where is it at? For I have never seen it.

And I inquired of another, and he said,

Thou mayest search me; for I have never noticed it.

And I inquired of the Station Agent, and he said,

I once knew, but, behold, I have forgotten.

Then did the Conductor say, All Aboard, and I got on board.

And I considered the days of my boyhood, when I played about the Cars, and I Knew Railway men; and many of them had lost fingers that were crushed in coupling cars; and many lost their hands, and others lost their lives.

And I cried out unto the sons of men, saying, Is it nothing to you; all ye that pass by?

And I said, Behold, there was a man who considered all

these things, and sat up nights, and peradventure pawned his Shirt that he might invent a method of avoiding all this. And here is his memorial, marked, Lest We Forget; and some men pass it every day and never see it; and others once knew its meaning but they have forgotten.

And I looked out of the car window, and I beheld a Church, and upon the Church was a Spire, and upon the Spire was a Cross.

And I thought of the multitudes who continually pass it by, and I was grieved in mine heart; for I said, Among them are those who say, I have never seen it; and others say, I have seen it, but what it meaneth, behold, I know not. And others say, Behold I once knew, but I have forgotten.

And I cried out in my soul, and I said, Listen, O ye Sons of men! Behold, there was One who was sorrowful for the woes of mankind, and He beheld them crushed and maimed by the experiences of life; and Himself took their infirmities, and bore their sorrows. And this is the sign of it, whereupon God hath written, Lest ye forget.

The Social Revolution and Religion

By Harry F. Ward

IN times of revolutionary changes in the organization of human life, religion is necessarily affected both in its form and content, and these are times of revolutionary change. The spectacular results of the world war are but surface indications of the power and extent of transforming forces that have for some time been operative beneath the crust of modern society. We are in the midst of fundamental readjustments in the framework, the mechanism and the motive power of human society.

The alteration now proceeding in the framework of human society consists in the changing social status of those who do the common work of the world. This is commonly described as the rise of the working class, which term strictly means the organized, self-conscious industrial workers. But the upward movement in human society comprehends all those who perform its basic, economic functions, who from time immemorial have constituted a subordinate and inferior class, without adequate self-expression. By means of education and the ballot, agricultural and industrial workers are now becoming able to reflect upon their situation and its causes in the light of history and social science, and to put their hands upon the means of change. This gradual rise of an intelligent and powerful working class is a social phenomenon of the first rank. It is comparable to those great physical upheavals which altered and fixed for a long period the configuration of the earth's surface. The valleys are being exalted and the mountains are being lowered so that the world becomes more passable for those who needs must journey through it.

COMPETITIVE-CAPITALISM PASSING

The fundamental change that is occurring in the mechanism of human society is the passing of the competitive-capitalist economic system. That method of getting the work and business of the world done has contributed much to human progress, and some of its essential features will be carried over to any form of economic organization that replaces it; but the capitalist order has for some time been exhibiting signs of failing vitality. It has developed an intolerable amount of friction and waste. Long since proven guilty of inequitable distribution, it has now been convicted of inadequate production. Under compulsion to remedy these defects, society gradually organizes its economic functions around another motive than that of financial reward upon which capitalism depends, and substitutes for its autocratic and competitive forms others which are democratic and co-operative. The system of unlimited profits and unbounded private property has passed the peak of its power. On every hand private gain is being limited and public property increased. To carry on the industrial enterprises of the war other motives were appealed to than those which capitalism glorifies. Many great industrial and

financial organizations are practically abandoning the wage system. In many of their associated undertakings the people have thrown overboard the profit system. Millions of men and women the world around are organized into cooperative societies, and still more millions are carrying on numerous public utilities by common ownership and control for service rather than for gain. In order to secure the mutual base for that enlargement of life which so much of humanity now seeks, the people are gradually finding a better economic system than competitive-capitalism.

These changes in the constitution and mechanism of society also involve changes in its motive power. Industrial civilization has unduly enlarged the acquisitive instinct. It has, therefore, correspondingly over-developed the combative instinct. It has set men and classes, nations and races against each other in the struggle for possessions. The rise of the working class and the passing of the capitalist order tends to shift values from property to productive service and to transfer ideals from the conflict for mastery to the struggle for solidarity. Instead of property and power, service and brotherhood are the watchwords of the new social order. The term labor acquires a new content and covers all productive service to society, whether of hand or brain. Practical men talk of organizing the railroads for transportation rather than for dividends, of developing the coal mines for the consumption of fuel rather than for profit for private owners. Thus the satisfaction of economic necessity, and of man's highest ideals, becomes a common cause and effort. The people want and will have more goods, but also more freedom, more beauty, more truth. They are learning that the only way to get these things is by toil and comradeship. Therefore service and fellowship acquire supreme value, become the compelling ideals.

SOCIAL CHANGES AND THE CHURCH

What effect will the revolutionary social changes now proceeding have upon religion and its institutions? Something may be learned by considering what has been happening to the Protestant churches of the United States in recent years. Of all the religious bodies in the world, the Protestant forces of the United States are perhaps most adaptable to social change. They are not tied to the State and are subject only to its inhibition in so far as they stultify themselves by voluntarily submitting to an improper assertion of its authority. They have a vital tradition of independence, and while they retain in their government and liturgy some vestiges of the autocracy of the Roman Church, nevertheless their organization is in the main democratic. In the United States, organized religion rests upon the consent of the people and derives its moral authority from the degree to which it ministers to the common need. If anywhere in the world the institutions of religion are to prove themselves capable

of responding freely to the movements of human society, it should be here.

Recent developments which indicate the vitality, the trend and purpose of the Protestant religious bodies of the United States are the movements for foreign missions, for social service, for religious education and for church federation.

The value of church federation depends upon its motive and aim. If it is simply the consolidation of religious institutions for purposes of self-preservation, it marks their last stage. If its aim is the increase of religion, it marks the beginning of a new period. Hence church federation is significant only in so far as it is related to other contemporaneous movements, for the vital forces of American Protestantism are to be found in the movements for foreign missions, social service and religious education.

Both missions and social service have in varying degrees the impulse to extend religion to other peoples and classes and the desire to make it comprehend the salvation of society as well as of the individual. Both these movements have changed the form of religion. They have developed new types of religious activity. Industrial missions for the economic development of primitive peoples are still anathema to those who believe that the spoken word is the only way to proclaim the Gospel, as educational missions were to them a sacrilege not so long ago. Institutional churches and parish houses, the co-operation of churches with the other social agencies of a community, are very different types of religious work from those of American pioneer Christianity. The forum and the scientific methods of modern religious education are devices of the evil one to those who want nothing but the preaching of "the simple Gospel." Along with experimentation in the field of method, American Protestants have in recent years been enlarging their concept of religion. They have been developing and seeking after the ideals of the spiritual equality of all men before God and the spiritual solidarity of the human family. It is manifest that these ideals contain a dynamic for social progress which is not yet fully released.

A SOCIAL THEORY OF RELIGION

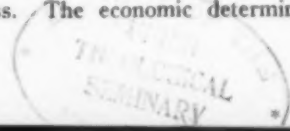
The missionary and social service movements have been developing and developed by the movement for religious education. The application of the historic method to the study of the Scriptures led to the discovery of their social origin and content. Then came the religious education movement applying the scientific method to the teaching of religion as it had already been applied to its study. The result is the development of a social theory of religion, both in its origin and its outcome, and of a body of material and method designed to educate the children and youth of the churches to live religiously as members of a religious society. If this movement for religious education can have time and scope to operate it will produce the people who will gradually modify the existing churches until they become the fitting expression of the religious elements in the new social order.

Whether or not the religious education movement and the social service movement can come to their fruition within the present church bodies is, however, an open question. They contain implications for change which are not clearly seen, even by many of their leaders. Meantime, the nation is entering a period of social conflict. The possessors are consolidating their forces in an attempt to check the purpose of the producers. The chief beneficiaries of the capitalist order are marshalling the agencies of repression, which is the final evidence of the incompetency of that order. The working class is acting, and must act, aggressively in the fields of both political and economic organization. Where then will the churches stand, locally and nationally, in regard to the needs of the primary producers and to attempts to realize religious ideals in political and economic organization?

CHURCHES IN MIDDLE-CLASS ORGANIZATIONS

It must be remembered that while the working class has been becoming self-conscious, the churches have become more and more middle-class organizations. They still include multitudes of wage earners but as these people become conscious of their economic needs, they tend to seek and find satisfaction for their religious ideals outside the church. The larger denominations have the mass of their membership in the rural regions and in the smaller cities and towns, but they are controlled by the upper middle class. At the same time the farmers are now organizing for economic change through political action. The churches with a large rural membership are therefore confronted by the choice of inspiring this new farmers' movement with spiritual passion and purpose, or of seeing the farmers develop a religion of faith and fellowship, comradeship and service, outside the churches, as so many of the industrial workers have done. Because the bulk of the constituency of the American Protestant churches is composed of farmers and professional and salaried and wage workers, the leaders of these churches have a unique opportunity to unite the big producing groups of society in a common conviction of the need for social change, and in a definition of the essential elements of a social order that would express their common religious ideal. Such a degree of spiritual solidarity as the basis of effort should make possible a common program.

Whether or not the leaders of the churches grasp this opportunity for service, among the younger men who have caught the passion and vision of the missionary and social service movements and been trained by the methods of religious education some will go out among the working class as pioneers to develop forms of expression for the religion that is implicit in the labor movement. Many others, both of the clergy and laity, working within existing church organizations, will strive to develop them into a force working for a new social order as the fulfillment in time and space of their religion. Their essential task will be to develop in the middle class the attitude of renunciation, that they may help and not resist the rising working class. The economic determinists urge



that this is impossible; it never has been done. But there are no precedents for the existing social situation and the spirit of sacrifice is the essence of the Christian religion. Moreover the outcome of the situation holds for the middle class the promise of the fulfilment of that paradoxical teaching that by being willing to lose their lives they will ultimately save them. Whether or not this result will be achieved, depends upon the degree to which the conservative forces in the churches adopt the attitude of repression which is now the prevailing attitude toward radicalism. They can and may force a split. If this happens, in some cases the conservatives and in others the radicals will be left in charge of the organization and property. Whether the movement proceeds by repression and schism, or by gradual development and change, sooner or later those working within the churches for a new social order will come together with those working without, in developing forms of religious expression and association which will represent and cultivate the ethical and spiritual values inherent in a society whose members are free and willing cooperators in the production of all the goods and services which it needs for its maintenance and development.

DEMOCRATIZING THE CHURCH

In the western world, the passing of the capitalist order will be a gradual procedure, beginning with the breakup of the concentrated private ownership of property, particularly of natural resources. The resultant wider distribution of property ownership will make for the fuller freedom of the churches. It will increase the democratization of their finances which has been already begun by recent large campaigns for every-member subscriptions. In a non-capitalist society, the churches would be free from the danger of the undue influence of those who control the credit which is now necessary for carrying to success its large missionary undertakings. In such a society, the need of the churches for large endowments and investments would gradually disappear. Many of the functions which the churches now carry on would gradually be transferred to the community, as has been done in the past. Religious organizations would enjoy the use of buildings and property whose ultimate title and control would rest in the State, as in Mexico and Russia. For their freedom the churches would have to depend upon the common interest and power of all religious organizations and of other groups concerned with the development of non-productive enterprises such as the promotion of art and literature. It may be expected that society will ultimately so order its economic affairs that all persons will be able to secure an adequate livelihood without such expenditure of labor as decreases their productive energy in other fields. Then the preacher will be neither kept nor owned by any group or class; he will be a free voice, proclaiming spiritual values and calling the community to ultimate ideals.

It will be conceded that organized Christianity has had no little part in bringing about the social changes now proceeding. Ecclesiastical organization has never suc-

ceeded in entirely obscuring the gospel of service and sacrifice which the church was charged to preach. (Because society today has a capacity to choose and follow ideals and to control the intellectual development of its members which was not formerly possessed, the teaching and preaching of religion acquires a new significance in relation to social change. Unquestionably the material which religious education is putting into the curricula of the churches continuously challenges the moral authority of the present economic order and will undermine the foundations of autocracy and materialism. The leaders of this enterprise and of the social movement in the churches are building for the days to come. They are seeking to unite science and religion in the service of humanity. If they can succeed in achieving the reunion of knowledge and religion, they will carry them both into the service of the rising working class and will help to make possible a fusion of all the forces who seek to realize the great community of free spirits loving and serving each other.

WILL THE CHURCH ACT?

The pressing question is whether, in this time of conflict and repression, a voice of authority will proceed from the churches concerning the struggle of the producers and the moral validity of the present economic order. In these days of skillful publicity and shrieking hysteria only a powerful propaganda could succeed in asserting the moral authority of religion in the region of economic adjustment. It is not probable that official ecclesiastical bodies will inaugurate such a propaganda. They are inhibited by the necessity of securing funds and conserving institutions, and by the dissipation of responsibility and initiative that attends upon the committee system. The steel strike was a test issue. The central point of conflict was the right to collective bargaining, which church bodies have repeatedly asserted to be the first step toward industrial democracy. By skillful publicity, the Steel Corporation succeeded in befuddling the public mind and concealing its historic policy. The leaders of the churches remained silent and now concentrated capital goes on its way for a time with its old autocratic control of labor reestablished, and the possibility of a class war in the United States is brought measurably nearer.

Church bodies have declared for the principle of the widest possible cooperative ownership and control of industry and of natural resources. This principle requires practical interpretation as projects for the nationalization of railroads and coal mines are framed. Such plans, along with the development of cooperative societies, constitute the first practical, widespread attack upon the present economic order. Where will the churches stand? Will their leaders follow the universal "safety first" principle of all officialdom or will they throw into the discussion and solution of the problem that fund of technical knowledge which is now in the possession of the middle class members of the churches? The question of intervention in Mexico is a still more direct test of the social value of present church organizations. If the interventionists succeed, and they will succeed sooner or later

unless checked by a powerful counter propaganda, they will hold both the natural and human resources of Mexico in bondage to the present economic order from which it is the manifest purpose of a majority of the Mexican people to gradually release themselves. The churches have gone to Mexico with a different purpose for its people. They, and possibly they alone, are able to initiate and sustain a counter propaganda which might check the interventionists. Will they do it?

CREATIVE SOCIAL FORCES NOW RELEASED

Because revolutionary times release the creative forces of society, they provide tremendous opportunity for the development of religion. Such times are the social demonstration of the fact of conversion. There is a general moral authority waiting for the religion which will clearly point out to the people the way of escape from the sins that divide and desolate the common life and point the way to a new order of living. This means that religion must teach not only the possibility of a new life for human society, but also the discipline for the conquest of nature, both animate and inanimate, by which alone the new life can be developed. If religion is to help mankind escape the consequences attendant upon the present course of civilization, it must possess a greater ideal than that of individualistic pietism or authoritarian catholicism; it must lead men to see and supremely desire the Beloved Community and to enter the brotherhood of service for its achievement. The essential task of organized religion is to get men to pursue the ideal of world-wide brotherhood in which inheres a moral authority possessed by neither Church nor State.

If religion is to save this age from destruction, it must secure the acceptance of the truth that love and not force is the permanent bond of human society. Only in the perception of this truth, along with allegiance to the solidarity of the human race, is there release for the spirit of man from the repressive authority of states resting upon force and maintained by force. It is for religion to proclaim the world-wide brotherhood of the human race, to be promoted by some form of social organization but involving the endless struggle for the perfection of the race, not only here and now but beyond the bounds of time and space, as the only adequate end for human endeavor.

In this truth is to be found the revelation of God for the modern age. In this struggle for the realization of human brotherhood and the perfection of the race, is God to be found as Jesus found Him—a working-comrade God, a Saviour in the struggle of life, because a suffering God, willing to die for humanity? Herein is the true imitation of Christ, not simply in the achievement of character but in a struggling, serving, sacrificing life, dedicated to the common development. The religion that can so interpret life and destiny to individuals and nations and races will ever be at the heart of the changing social order.

An Easter Sermon

By Charles F. Aked

"Touch me not; for I am not yet ascended unto the Father."—John 20:17.

THE painters have misunderstood the story. What is called sacred art—probably because it treats sacred subjects so profanely—has claimed the meeting of Mary with the Risen Christ as peculiarly its own. Innumerable examples, dating from many centuries and many countries, are classed together as *Noli me tangere*—the Latin words for "Touch me not." Yet there is not a *Noli me tangere* in existence which fairly represents the deep and beautiful truths of the Gospel story.

In the first place the artists have over-emphasized the initial mistake of Mary. Early in the morning of the first day of the week, that first great Easter Day, Mary came to the tomb in which her Lord lay, and found it empty. She ran and told Peter and John. They came, saw, and went away convinced that Jesus had risen from the dead. Meanwhile Mary had returned, and she stood near the tomb, weeping aloud. She gazed into its depths, and then, partly turning, she saw through a rain of tears, but without recognizing, a figure standing by her. A voice broke in upon her grief, asking the cause of it. She supposed it was the gardener who spoke. But then there came the familiar, well-beloved tones breathing her name as so often before, tenderly, warmly, "Mary." She knew then that her Lord spoke, and she turned to him with a cry of adoration. The painters have supposed that after she saw him, after she had turned to him and really seen him, she still supposed him to be the gardener. In Titian's *Noli me Tangere* in the National Gallery in London, Jesus is painted with a hoe or some kind of garden rake in His hand for the purpose of illustrating Mary's mistake. Fra Angelico puts into his hand a spade. And a painter of the seventeenth century, with a futility and exaggeration almost unbelievable, represents him digging carrots.

TRANSLATION IS FAULTY

Yet these errors are inconsiderable beside the one important matter. There is not, so far as I know, one artist who has seen that the translation, "Touch me not," is faulty; that it deprives the incident of meaning and point, while the true translation gives to us what is in effect a new and entirely different story, with vital and eternal implications, which, perceived and understood, would have revolutionized religious art and modified the theology, the ritual, and the life of the ages. Jesus did not say to Mary, "Touch me not!" Why should he? The question must often have occurred to those who love their Testament. For the command so translated creates endless difficulties. First, why should not Mary touch him? Second, what possible connection of thought is there between the prohibition and the statement joined to it by the word *for*: "I am not yet ascended to the Father"?

Matthew's gospel relates that this Mary and "the other Mary" met him in the garden, bowed to the ground and

clasped his feet. Yet he did not rebuke them. He only bade them put away their tears. He invited the disciples to touch him. Luke reports him as saying to his wondering disciples, incredulous of such a marvel, "See my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones as ye behold me having." And the story of Thomas—"Doubting Thomas" have we not agreed to call him?—will never be forgotten. Proud of his capacity for skepticism, he had said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe." And so the risen Lord, when he appeared to Thomas, commanded, "Reach hither thy finger and see my hands! and reach hither thy hand and put it into my side: and be not ready to disbelieve but to believe!" Why should the women clasp his feet unrebuked, the disciples be invited to handle him for themselves, and Thomas commanded to thrust his hand into the spear wound, while Mary is bidden, "Touch me not"? The women clasped his feet out of fear; the disciples were paralyzed by amazement; Thomas groped in blackness of denial and despair. Mary was moved only by her love. Was this a crime?

NOT "TOUCH," BUT "CLING"

Note, then, that the word is not "touch" but "cling." She sought to embrace him passionately, to cling to him with a wild tenacity which said to him in effect, "I will never let you go again." And he said to her, as it were, "Ah, but you must! Cling not to me"—and the striking explanation which needs so much to explain is, "For I am not yet ascended to the Father," we will presently consider. But the word, her attitude, her actions, tell the story of her woman's heart. She had loved him with a woman's love, a love that swept all before it irresistibly, consuming and conquering as it flowed.

A vast historical injustice has been done to this Mary of Magdala. She has been identified with the "woman who was a sinner," the woman of notoriously evil life. Her title, Mary of Magdala, has been converted into a phrase which calls up the world's last picture of sin and shame and woe—a Magdalen—and the word "maudlin," as expressive of overdone and repulsive sentimentality, has been formed from her name. There is not a shred of justification for these exegetical and historical libels. This Mary of Magdala, this dear and intimate associate of Jesus in his earthly life, this woman who loved him in life and in death and beyond, was no woman of the streets, but a sweet and gracious soul whose love had sought and found him and whose spirit answered to his own.

HUMAN RELATIONS NO LONGER POSSIBLE

And now it is upon the impulse of her woman's love that she throws herself upon him and clings to him. She assumes that he has come back to remain. And she holds him as though she could never part from him again. But the risen Christ seeks to raise her thoughts and her emotions into other and higher spheres. Such purely human relations are no longer possible. It is not the man Jesus,

Jesus of Nazareth, her friend and teacher and master and Lord, who is before her. It is the Eternal Christ, the risen Lord of light and life and glory; and such closeness of intimacy and communion are henceforth possible only in the realm of pure spirit. For this she is not prepared. The interval between the death of Jesus and the resurrection of Christ is as yet too brief. The undying love which through nineteen centuries since men and women have experienced for the Eternal Christ whom eye of flesh has never seen, could not, in the nature of the case, have yet supplanted in Mary's heart her woman's love. That may come. It must come. But time has to be allowed for its emergence. When he has really gone, when the vision has faded from the Easter sky, when the hope of human companionship with him has been laid aside forever, then the soul may yearn and aspire and cling. Spirit may touch spirit. Mary may be assured of his presence, and through the darkness and the silence hear his voice again exceeding sweet and low. Death shall prove itself unreal, for many deaths shall not slay the reality of communion and love. Love, indeed, in the realm of spirit, shall prove itself immortal. All this is possible. But not yet: "Cling not to me, for I am not yet ascended unto the Father!" And so she passes through love to light.

In our day, in constantly increasing numbers, men and women repeat the experience of Mary. First we learn to know and venerate and love the man, Jesus, then the image of the Eternal Christ arises in us, and to us God is manifest in him.

FIRST THE MAN JESUS

This affects our preaching. It makes our preaching less dogmatic, less arbitrary, with fewer unproved and unprovable assumptions, and with an appeal to facts and experiences well within the reach of common life. It affects, it vitally affects, your relation to Christianity and the Christian church. There are two classes of persons who refuse to name themselves by the name of Christ and publicly identify themselves with him.

There is a class numerically small but of great importance who find themselves unable to accept what they believe to be the church's creeds. They are intelligent, conscientious, and potentially valuable. They are persons of good, often of very fine, character, and in the main above the average in thoughtfulness and in earnestness of purpose. In the present state of their knowledge they cannot, in honor and conscience, profess a belief in what they suppose are the doctrines of the church. There is a much larger class who are not interested. They do not repudiate these doctrines. They do not even challenge them. They simply are not interested in them. There is nothing in the doctrines which finds them, which seems to them possessed of living reality. I address myself individually to each member of these classes present this morning. The church needs you and you need the church. And this question of doctrine belongs to a day which has passed. The trouble is that you think the church has stood still. It has not. You, if you will forgive me saying so, you have stood still. The church has moved. We do not now

begin with a doctrine, with a belief. And we do not ask you to begin there, either. For ourselves, we are content to repeat the experience of Mary. We are happy when you repeat it, too. We think that we have passed through love to light. And we do not demand that you shall begin with a full-orbed system of theology.

THROUGH LOVE TO LIGHT

The church holds and preachers proclaim the great truths consecrated by the centuries. The church holds and preachers proclaim that God was manifest in Christ Jesus; that he died for the sins of the world; that he rose again from the dead. Let there be no mistake as to the church's hold upon the fundamental realities of the Christian faith. But the point is that the church does not demand and the preacher does not seek a full and complete acceptance of these truths and the implication of them at the beginning of the Christian life. These belong to the maturity of Christian thought. They are the gift of years of Christian service and communion. They grow, and they are only valuable when they do grow. They are light which spreads more and more from the slowly broadening dawn. Midday radiance is not looked for in the trembling daybreak. And Love is the gateway to Light.

So we do not say to you: Here is a body of doctrine. Take it or leave it. If you take it, you can come into the church. If you decline it, you can stay outside. On the contrary, we say: Here is a book—the New Testament. It is a small volume. It contains less matter than this morning's newspaper. You would read it through in less than six hours. It is admittedly a very ancient book. It is not necessary to settle the date of its publication. It has been known for many centuries; that is all we need say about its origin. It is divided into two parts: the first contains four different stories of the life of a person named Jesus; the second section consists of letters written by men who claimed to be followers of Jesus, and they are mainly about the religion which he is said to have preached. The biographies agree in broad outline, while each contains features missing from the others. Now the life of which these four narratives tell is a very remarkable one.

THE HUMAN APPROACH

A man about thirty years of age appears in a very distant part of the Roman empire, an Asiatic province situated on the borders of the Mediterranean. He is without social position, influence or wealth. He has worked as a day laborer, and now he begins to preach and teach. Soon the churches refuse to open their doors to him. He gathers crowds and preaches to them in the open air. I need not follow the story of his life. You know it well. Within three years, after a short trial in the midnight hours of a turbulent week, a trial the legality of which is more than disputable, he was put to death. Within three days some women and many men declared that he was not dead, that he had arisen from the dead, and that they had seen him.

Now the story of this life has profoundly affected the life of the world. Nearly 800 years ago, in the days when the great monarch of Europe, holding undivided sway

over a great part of the civilized world, was called "The Emperor"—there being then only one emperor—imperial Frederick, before he could receive his crown had to prostrate himself on the ground before the Pope, hold the stirrup while the Pope mounted his horse, kiss his boots, and lead the horse a short distance as a groom might—the symbol and the pledge of his menial obligations to the spiritual lord of the earth. And this Pope, like every other, ruled by reason of an entirely fabulous charge or commission which Jesus a little time before his death was said to have given to one of his friends, a fisherman named Simon Peter. Is there not something bewildering, something astounding, something that takes your breath away, in the contemplation of the world-shaking, impossible victories, which the religion of a crucified Galilean had made in the world before this scene was enacted at Rome?

THE CENTRAL NAME

As a matter of fact, civilization has grown up round the name of Jesus. Historians, Christian or non-Christian, have to speak of the movements and developments of life approximately since the death of Jesus as "Christian civilization." And every letter which you write today and every check which you will sign tomorrow will be dated from the year of his birth. Cities have been founded, have flourished, and been swept away, kingdoms have been consolidated or torn to pieces, empires have crumbled to dust and ashes and others have arisen, solely by reason of forces upheaved by his influence, by the words he spoke, and by the spirit he bequeathed. When from New England Emerson journeyed to old Scotland and paid a visit to Thomas Carlyle, they went for a walk upon the hillside and sat down to rest, with the church of Craigenputtock in the plain below. And Carlyle said dreamily to Emerson, "Mon, but it's queer! Jesus died on a cross in Syria; that built yon kirk; and that brought you and me together." It did. But that brought you and me together, too. If Jesus had not died on a cross in Syria the "Mayflower" would never have sailed nor would Columbus have crossed the seas. Jesus died before he was thirty-three years of age, and when he died there was not a man among those who had followed him whose name was known fifty miles from the place of his birth. And in every century since his death the greatest man of the century, the man of noblest character, greatest power, and most enduring influence upon the life of humanity, has been a follower of Christ.

CHRIST'S WORLD-WIDE WORK

Moreover, you know very well that some of the sweetest, sanest, most beautiful lives that have ever come under your observation have been moulded and inspired by love of him. It is easy to point to the hospitals that have been built by his spirit and the almshouses reared and all the institutions of mercy which circle the globe. It is not so easy, but it is possible, to imagine society with all the present inhabitants of hospital and almshouse and asylum and orphanage flung forth upon the streets of our cities. But no imagination can soar to the height and plumb the depth

and sweep in view the length and breadth of the influence of Christ upon human hearts. Professor Seeley avers that in all antiquity it would be difficult to point to a character to which you would like to apply the epithet "holy." But there are few persons present this morning who cannot call to mind at least one man or woman they have known whom it would not be improper to describe as holy. And amongst those whom we rank less high than the "holy," what sorrows have been assuaged, what burdens lifted, what spirits cheered, what courage inspired, what nobility of sweet surrender and fine achievement matured, by the influence of this same Jesus! Beautiful lives, and you know it, have been lived and are being lived, millions of them, because Jesus lived and loved and died. And you know that

The healing of the world
Is by its nameless saints. Each separate star
Seems nothing. But a million scattered stars
Break up the night and make it beautiful.

Well, now, is it not a divine life which has given birth to all this? Go back to the little volume of which I spoke, the ancient document of uncertain date, called the New Testament. What do you think of the Beatitudes, cutting into the nerve of human selfishness and pride, yet charged with healing for every stricken soul? What do you say about the Parables? "Perfection," said Tennyson, and his judgment of a literary and ethical and spiritual production you will hardly call in question, "Perfection, flawless perfection, beyond compare." And his tenderness, his pity, his gentleness, his flaming indignation against wrong—oh, it is insufferable even to attempt to characterize the beauty of that life which all men everywhere admit to be the one consummate, faultless, perfect life this earth has ever known.

THEOLOGY NOT THE STARTING PLACE

Now this, and not theology, is our starting place. I repeat that you may come to believe, as I believe, a thousand things about him with which theology has to deal. But this morning I make no appeal to you to believe this and that and the other, and to begin to formulate and to systematize your belief, and to pack it away into theological propositions. Is not this a wonderful life and a glorious life and a lovable life? And is he not worthy to be called your Teacher and your Master and your Lord? It is true. It is all true. Mary's heart could see! And she finds her way through Love to Light and through Love to Life. Brother man and sister woman, you can do the same!

Let us return to that garden scene upon the first great Easter day of old. I have said that our Lord desired to raise her thoughts and emotions into other and higher spheres. Consider now how he sought to set her feet upon this higher path. He commanded her to begin to work for Him: "Go unto my brethren and say to them"—yes, this is the escape from the lower to the higher, from the human to the divine, from sorrow to service, from earth to heaven: Go—say—there is work to do. George Matheson, the blind preacher who saw more in the

darkness than most of us can see in the light, has paraphrased it for us. I must borrow his words: "It is vain for you thus to hold me," Christ said to her. "Cling to me not, for I am not yet ascended to my Father—not yet in the possession of my perfect joy. Let it be a comfort to you to know that *your bereavement is the world's gain*; I can do greater things for men when I am in the presence of my Father. Meantime, it may help you to bear this bereavement if you remember that your brethren *also* are bereaved. Go and tell those who have *not* seen Me that for a moment *you have* seen Me. There are some who may never get even the temporary glimpse *you* have had. Tell these that I am not dead, that you have seen me alive, that I have ascended to my Father." And Mary departs to obey the command; she carries the burden of humanity in the Easter dawn."

THE HIGHER LIFE IS SERVICE

I will not labor the point. All higher life is service. And service is the higher life. It is the highest known to mortals. The Christ himself wins from cross to crown. The church forgets its controversies in its conquests. Baptists first in the history of the English-speaking world claim all the kingdoms of the earth for Christ and carry the saving word to the nations beyond. Congregationalists win the purple crown of martyrdom in Madagascar and in China. Presbyterians make men and women of the savages of the South Sea Islands. Methodists bring the native population of Fiji to the feet of Jesus. Episcopalians spread the light in Darkest Africa. And the individual loses his doubts in his services and sacrifices. "Whether there be one God or three," says John Ruskin, "no God or ten thousand, children must be fed and their bodies must be kept clean." Must! It is the categorical imperative. Yes; and the sweating den must be abolished; and child labor in the factories and mines ended; and the saloon put out of business; and commercialized city-protected vice swept away; and social injustice and political crime uprooted; and the madness of nations must cease and they must learn war no more! And we must help to bring in this Golden Age, infinitely fairer and more beautiful than the age of gold. "Revolutions," says Wendell Phillips, "are not made; they come." But as they come we may help them along. And if you will take your place in the ranks of those who are warring upon vice and misery and crime, upon stupidity and selfishness, upon the saloon, upon any form of social wrong, difficulties which you may have experienced with regard to creed or confession will seem immeasurably remote and controversies about them unspeakably futile. Light from the blue sky above you will fall upon your path. While we are arguing for intellectual assent to the **articles of our faith**, lo, Faith herself is manifested in the unchallengeable sanctity and glory of her works, the love of the Man Jesus has insensibly passed into the worship of the Eternal and Ever-living Christ, and, before we knew that we had adjusted with niceties of debate the relation of his perfect humanity to his effulgent divinity, behold, we have crowned him Lord of all!

Who Killed the Peace Treaty?

PRESIDENT WILSON once said that he had a "single track mind." He meant something a little different but we cannot forbear twisting his phrase to apply to him and his enemies in the abortion of the League of Nations in the United States Senate. The President, apparently, could not switch or take a side track or admit that there might be places in a democracy where sidings or switches or double tracks could be used to advantage. His opponents were of exactly the same type. There was no yielding, none of the spirit of compromise and the situation came to a deadlock. Partisans of each will blame the other for refusing to yield, and unless some one repents and makes a revision of judgment possible, the issue will go to an electorate upon whom it is worn out. On the principle of a League, the electorate will be clear, but upon the difference between a Wilson and a Lodge type of League the public will not be able to make fine discrimination. They will be for Wilson in his demand for a League, but will no doubt incline strongly against him in his refusal to have any sort but his own. The electorate can decide principles, but it is unable to decide fine points in the elaboration and application of those principles, and a democracy usually reacts against what strikes it as arbitrary. It will incline, in its sense of fair play, to say that the President had his way in formulating the covenant and that his opponents should be allowed some chance to make reservations that set forth their convictions, else they would be having no part in its making. The League will thus be made the football of partisanship and the issue will be personal and partisan rather than one of principle. The President may feel that he got only a minimum at Paris and that more cannot be yielded, but the public will not appreciate his fine arguments. Partisanship will choose its authority, whether Lodge or Wilson, on grounds of partisan bias and not on the merits of the case. The President has said that to change Article X is to betray our Allies, but Earl Grey's letter gives ample political ammunition to convince those who wish to be convinced that his statement is one of desperation and not of fact.

* * *

Any League Better Than War

Every other nation validated the treaty without delay and almost without discussion, but the case is different with America. The European governments are used to both validating treaties at sight and sight-unseen. In other words treaty making has traditionally been the function of administrations and not of Parliaments, European national legislatures have always given administrations carte blanche to make treaties and to keep them secret even from the legislators themselves. Their electorates were put under obligation to die to enforce them. Europe is more or less a feudal interstate and the game of peace and war has been played by rulers who counted upon a blind loyalty binding their peoples to fight upon command. America is far away from all of this, but is put under obligation by this Covenant to interfere in it. Many good Americans are not adverse to a League, but they are suspicious of European diplomacy and feudal traditions and sincerely believe we must be guaranteed against any blind pledges. We are determined that we will not fight without full consideration of each question as it arises. Hence we say we will pledge our nation in principle and in policy to a League but we will not make any pledge that makes it possible for the chancelleries of Europe to call us to arms without our consent. The actual working of the Covenant may justify none of these fears, but the fears remain, and conservatism prevails, and the issue is settled by a spirit of conservatism as against one of idealism. The conservative temper sees a League with the safety-

first reservations but refuses to risk a thing on it without such reservations. It is thus democracies move. First there is the thrusting forward of a great ideal, then the throwing on of the brakes of conservatism and a cautious progress. The President is a profound student of history and should have been able to accept this limitation in faith that his ideals would triumph—as they would. The writer of these notes believes even the Covenant he brought back from Paris is too conservative; he believes the plan of the League to Enforce Peace should have been adopted and the League given a legislature, a court and an army. But he would take the Paris Covenant if it was the best the Peace Conference would give, and then the Lodge reservations if that is the best we can get ratified, because it is better to get the principle established and some sort of a League working than to fail to make that turning point in world history which any sort of change from war to judicial process will bring. At least we should have a League and a world court and a chance to evolve other means than the sword for the settlement of international disputes.

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The Recrudescence of Nationalism

The United States will surely join the League, but we should not have to wait until a new administration and another senate is in power. The year to come may prove most disastrous to the League simply because the United States, the one strong, disinterested world power, is out of it. There is a recrudescence of nationalism everywhere and imperialism is rearing its hoary, wicked head with the vigor of an endangered but not yet defeated monarch. Wilson was right when he lodged his accusation of imperialism against the new French government. Millerand is attempting to take advantage of the inability of the new German government to deliver the eight hundred odd war guilty to fix a hold on the Rhine provinces and satisfy the rabid militarists' demand for a permanent frontier at the Rhine. He has attempted to negotiate a secret treaty with Jugo-Slavia that would pledge her to fight if France and Italy ever go to war. He is responsible, together with Lord Montagu of the British India Office, for the decision to leave the bloody Turk in Constantinople, because it suited French imperialistic aims in Syria better. In England we have imperial interests in India and Egypt becoming decisive in all issues where they are involved. The story in both lands, as well as in Ireland, makes sorry reading for real democrats, even for such democrats who believe implicitly in the mandate arrangement of the treaty and in the wisdom of strong nations acting as tutors to weak and backward peoples. Italy gives us the Adriatic affair with its attempt to make that sea an inland Italian lake and to shut Jugo-Slavia from the sea, thus strangling her. Greece dreams of ancient glories and demands every coast where Grecians live without much scrutiny of majorities. Every Balkan state lies in wait with similar national demands. In all Europe there is a tremendous reaction from the high idealism of the war for democracy. A League made up of none but the Allied European powers is in grave danger of resolving itself into a kind of standing committee of arbitration over disputing imperialisms flushed with victory. President Wilson has intervened to stop the Adriatic revision in Italy's interest, and now his voice is heard demanding that the Turk be expelled. What shall be done about Albania and Armenia and that strip of Russia occupied by Polish armies today, one hundred and fifty miles inside Russian territory? The European world of imperial habit needs an arbitrator. Except Uncle Sam there is none. Another year may leave more to be undone than can be undone without war again. It is of much greater importance that we join the League than that we join on the basis of either

Wilson's idealism or Lodge's conservatism. For the League holds in its covenant vast powers to prevent these evils, and no reservation passed by the Senate would prevent its principles from functioning even though they slowed action down or made it more difficult. The Covenant stands as a charter of peace even with all the limitations proposed by its revisers. It is much more important as a charter than as a constitution. We should not refuse the bread because we cannot get the whole loaf. Much less should we leave the new-born world to starve because we cannot give it all we would like to give it.

ALVA W. TAYLOR.

CORRESPONDENCE

The Bible in the Public Schools

TO THE EDITOR OF THE CHRISTIAN CENTURY:

SIR: Will you kindly permit a rejoinder to the article of March 11, by Dr. Cope, on "Religion and the Public Schools." He does not grip the situation in Illinois and the nation. He combats a European not an American condition. He fails to differentiate between religion and sectarianism. He erroneously concludes that the aim of those who wish the Bible in the public schools is sectarian. He thinks the church is acknowledging defeat and trying to shift responsibility when citizens seek to put the Bible into the public schools, all of which is misconception.

Does he hint that the presence of the Bible in the public schools made Germany militaristic? If the hint be true, better burn the book. Unquestionably Germany became what she was in spite of the Bible in the public schools, not because of it.

His statement that "there are too many who gravely fear the menace of the irreverent, unsympathetic use of the Bible, in the hands of teachers or principals" is an unwarranted indictment of one of the cleanest, most up-right, deeply religious classes of our people, the public school teachers, and is not borne out by experience where the Bible is universally used.

He insists that "the Bible must be a sectarian book" in spite of the fact that but one Supreme Court in all the land, that of Illinois, has so held, while the Supreme Court of the United States and those of many states have held that it is not sectarian. In face of his suggestion that Saint Peter might not recognize the courts, we must follow them till we find something better. The Bible is sectarian, he says, because some men "reject its religious authority." Some Reds oppose the political authority of our national constitution. Shall we then discard it? If the vast majority must yield to the small minority all good is lost and chaos comes.

When Dr. Cope says that "the entire spirit of American free institutions is opposed to the teaching of religion in the public schools," he probably means sectarianism instead of religion. If such is his meaning, the statement is correct. But, as it stands, the statement is neither borne out by history nor the present practice of our country. His whole article is a protest against the use of the Bible in the public schools. He forgets that when our fathers were formulating their idea of "American free institutions," the Bible was universally read in the schools, and the practice did not violate their idea of "American free institutions." He overlooks the fact that the Bible may or must be read today in 83 per cent of our public schools and that not to exceed 24 men, Supreme Court judges, Attorneys-General and Superintendents of Public Instruction have, by their decisions, ruled the Bible out of the schools of the remaining 17 per cent. He overlooks the fact that, by requirement of law, the Bible is and must be read daily in all the public schools of New York City, Washington, D. C.,

and all the public schools of Massachusetts, New Jersey, Tennessee, Alabama and Pennsylvania, and that the twenty-seven millions of people living under these compulsory laws do not believe the practice to be a violation of the principle of "American free institutions."

Dr. Cope indicates that the experience of Gary, Indiana, reveals a worthwhile method of religious instruction and might suggest using this instead of putting the Bible into the schools. Is he aware that after five years of test in Gary fewer than 35 per cent. of the children attend the religious instruction classes conducted by the churches? Does he know that these classes, depending upon voluntary attendance, do and must fail in about the same degree as the Sunday school to reach the children, and that those who need it least get it most in these classes and that those who need it most do not get it all? Does he know that even today a good share of the expense of this instruction is borne not by local, but outside agencies, and that this fact of itself prohibits the Gary plan from becoming universal? Is he not also aware that the Gary plan is impracticable in rural sections? Thank God for the Gary plan, but it is not the ne plus ultra, and must not keep us from something more.

Friends of the movement are asking that the Bible be read daily without comment in all public schools. The aim is not so much religious as moral, not at all sectarian but patriotic. We hold with Webster that "the right to punish crime involves the duty to teach morality." We believe with Washington that "Reason and experience both forbid us to believe that national morality can prevail in the absence of religious principle." We believe that the stability of the nation depends at least as much upon the morality as upon the intelligence of the citizens. Thus we hold that it is the duty of the state both to its citizens and itself that it teach or require to be taught those fundamental principles of religion and morality without which the citizens will not be moral and with which alone the state will be safe. The state requires the children to attend school that they may become intelligent. The very same argument will require them to learn the basic principles of right and wrong that they may become moral. Since the Bible furnishes the highest standard of morality and contains those fundamental principles of religion that the vast majority of our people believe, and since the danger of sectarianism comes only from comments upon the word, we hold that both duty to the child and the welfare of the state demand that this book be read without comment in the only place where the state can require it, namely the public schools.

W. S. FLEMING.

Chicago.

Contributors to This Issue

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ALBERT DAWSON, until recently editor of the London Christian Commonwealth.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Eminent British Congregationalists Will Visit This Country

The International Congregational Council will be held in Boston in June and the British Congregationalists are preparing to send to this country some of their most eminent ministers and laymen. The list of British speakers includes: Revs. J. M. Gibbon, Thomas Yates, A. C. Hill, David Walters, Sidney M. Berry, Dr. Peel, A. R. Henderson, Dr. J. D. Jones, Dr. Mackintosh, Dr. Garvie, R. W. Thompson, Dr. Griffith Jones, A. J. Viner, F. A. Russell, Charter Piggott, G. E. Darlaston, W. Blackshaw, J. A. Patton, E. W. Franks, and Dr. Horton, with Sir R. Murray Hyslop, Sir Albert Spicer and Sir Arthur Haworth. The Council sermon will be preached by Rev. J. D. Jones of Bournemouth, England. The meetings will be held in Mechanics' Hall, Boston, and the Council sermon will be given June 30. Following the sermon there will be a communion service. Plans are being made for the presence of six thousand people on that day.

Oxford Degrees May Now Be Given to Nonconformists

Oxford University has been removing one by one the limitations involved in her fellowship with the Established church of England. Recently the Convocation voted to remove the degrees of B.D. and D.D. from the Anglican limitations. At the same time the question of the Greek language was considered and it was voted to make it optional for all but classical and theological students.

Unique Hindu Character in England

An Indian holy man, Sundar Singh, converted to Christianity, is now making a tour of England. He recently spoke at Oxford University. He professed great joy at his conversion to Christianity and told the story of his wanderings on a preaching mission that has carried him to various parts of the world. He carries with him the Hindu alms-bowl into which his hearers cast their offerings to further him on his journey. He plans to visit America at an early date.

Spurgeon's Successor a Strict and Particular Baptist

The Rev. H. T. Chilvers, who has recently succeeded to the famous Spurgeon pulpit in the Tabernacle church, of London, following the resignation of Dr. A. C. Dixon, has belonged to a denomination known as the Strict and Particular Baptists. Though he is now for the first time coming into a ministry with an open communion Baptist church, he will continue to emphasize the older evangelical views of religion, including an interest in the second coming. Mr. Chilvers made his reputation during the war when the soldiers were greatly interested in his preaching. The church which he will lead has 2,500 members and is the most prominent in the Baptist denomination in England.

Bible the Most Popular Book

The American Bible Society reports that 1919 was the biggest year in all of its history. Thirty-five million copies of the Holy Scriptures were sold in the United States. The six best sellers, by adding their combined circulation, would not approach this total. It is claimed by the society that owing to the work done through this agency during the war many former soldiers are now reading the Bible.

Missionaries Ask for Ordination of Women

When the Methodist General Conference meets in Des Moines a memorial will be presented from the Central Conference of India asking for the ordination of women. Women are being used in some village pulpits in this country as supply, but the Methodist church has not yet made any provision for recognition of any ministerial standing for these women.

Lutherans Lead All Others in Membership Gain

No religious denomination in America prospered more last year than the Lutheran church which had a ten per cent gain. This gain cannot be ascribed to immigration as formerly. The union of the scattered forces of Lutheranism into a compact body has brought a tremendous new life to this communion.

French Protestants Support League of Nations

The French Protestant Assembly which was held at Lyons recently adopted resolutions favoring the League of Nations. The text of the resolution is: "Certain of the accomplishment of the promises of Christ, and confidently awaiting the day when, in a pacified mankind, the churches and all of Christendom will be to the fore in supporting the holy cause of the League of Nations, which is so obviously inspired by prophetic, Christian and Protestant ideals, the Assembly most earnestly beseeches Christians and churches to do all they can, that this League of Nations may become effective in the nearest future."

Lutheran Church Opposed to Interdenominational Fellowship

While many Lutheran churches engage in interdenominational fellowship, there is a strong tendency to exclusiveness which is expressed by the declaration adopted a year ago by representatives of various Lutheran bodies represented in the National Lutheran Council: "The Lutheran Church does not believe and claim that it is the Holy Catholic Church, or that it is the only saving church. On the contrary, it believes that true Christians are found in every denomination which has so much of divine truth revealed in Holy Scripture that children of God can be born in it. But the Lutheran Church believes that in all essentials it is the Apostolic Church, with the Word of God in its purity and the Sacraments as instituted by our Lord. Our church, therefore, regards it as a matter of principle that its members attend services in their own churches, that their children be baptized by their own pastors, and that they partake of the Holy Supper at their own altars, and that pulpit and altar fellowship with pastors and people of other confessions are to be avoided as contrary to a true and consistent Lutheranism."

Sixty Chaplains Are Needed for the Navy

The church is somewhat embarrassed by its success in securing provision for more chaplains in the navy. Since peace was declared, there has been a dearth of candidates, and the result is that sixty chaplaincy positions are now open with no prospect of filling them. Captain J. B. Frazier heads the corps of chaplains in the navy and Dr. E. O. Watson, who is secretary of the Washington branch of the Federal Council, is interested in pressing the claim of the navy for more religious leaders.

A Letter from London

The Future of the City Temple

THE future of the City Temple is the subject of speculation and causes some anxiety. The famous church is now without a settled minister or regular preacher. Only a man—or woman—of arresting personality and with great gifts is equal for long to the severe demand of the pulpit. Indeed, it is too much to expect any one person, single-handed, to maintain the position—unless, perhaps, a Joseph Parker. It has from time to time been suggested that the spacious building, which has long been spoken of as “the Cathedral of Nonconformity” should be made such in fact; that, like Westminster Abbey and St. Paul’s and the provincial cathedrals, it should have attached to it a staff of clergy who would divide between them the pulpit and other responsibilities. This idea would long ago have been realized but for lack of money. The City Temple has always paid its way, and usually had something in hand, but it has never been a rich church. Unlike the great Church of England foundations, it has practically no endowment, and, to use a phrase often on Dr. Parker’s lips, “depends entirely upon the free-will offerings of the people.” The war has made financial conditions far more difficult, and in this respect the immediate outlook from Holborn Viaduct is somewhat disquieting. This religious center, in the heart of London, has immense possibilities; there is no reason why it should not be made far more than the preaching station, which is nearly all—albeit a big “all”—that it has hitherto been. With Miss Maude Royden’s resignation (taking effect on March 9) of the position of pulpit assistant, and the termination of the temporary ministry of Captain F. W. Norwood, an Australian, who for some months past has been sharing the pulpit with her very acceptably, the City Temple is confronted with what may be the most difficult situation in its history.

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Miss Royden’s New Departure

Miss Maude Royden is embarking on an experiment which will be followed with keen interest. A telling platform speaker, she had not, until invited to the City Temple, attempted to “preach,” in the specific sense of that word. When urged to conduct one of the services every Sunday she at first refused the invitation but agreed to do so for a limited period, afterwards extending the time. As all the world knows, she has been phenomenally successful, the building (which holds about 2,500 people), being thronged whenever she enters the pulpit by a keenly appreciative audience of men and women. But she never quite settled down on Holborn Viaduct and never intended to remain there permanently. For one thing, she is an Anglican, and, while conscious of its faults and limitations as organized and administered, she is passionately devoted to the historic Church; hence she has been in the anomalous position of not being a communicant member of the City Temple where she has exercised so fruitful a ministry. For another, she has had a growing desire for a free and independent rostrum. Not that she has been in any way hampered at the City Temple; she highly appreciates the liberty she has enjoyed; but she wants to be able to say and do things that can be more fittingly said and done where she alone is responsible. A third reason for her resignation is her desire to reach that increasing number of young people of both sexes—many of them students, and some of them among the ablest and most religious of the younger generation—who are estranged from organized religion, say they have “no use” for churches, and rarely if ever enter them. So on Sunday, March 21, Miss Royden, in conjunction with Dr. Percy Dearmer, an Anglican clergyman, begins at Kensington Town Hall afternoon and evening services—she taking the latter, he the former. Endeavor will be made to bring

into the service of religion “all that is lovely in music and the other arts.” There is also a crying need, Miss Royden feels, for experiments at the present time in the creation of a more vivid sense of fellowship among Christian people; in the services which may be rendered by the laity; and by women, who have been even less valued by the churches than laymen; in the revision of the Prayer Book, and in many other directions. Unfortunately, it has been impossible to obtain the use of an auditorium anything like the size of the City Temple, and the accommodations at the Kensington Hall will certainly prove inadequate. The idea of putting up a suitable building for Miss Royden has been mooted, and there may be developments.

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Pulpit Interchange

When, on Sunday, March 25, 1917, Dr. Hensley Henson, then Dean of Durham, preached at both services in the City Temple a landmark was registered in the history of the relations between the Established Church of England and Nonconformity. Dr. Joseph Parker longed and strove for such a day, but did not live to see it. Again and again he invited Anglican dignitaries to occupy his pulpit; one or two consented, but were inhibited by their bishops. Notwithstanding, he prophesied that he would one day himself preach in St. Paul’s Cathedral or Westminster Abbey. His dream was never realized. Curiously, his successor at the City Temple, R. J. Campbell, has preached in both these venerable fane—but not until he had withdrawn from circulation (as far as he could) his book “The New Theology,” submitted himself to reordination, and accepted or at least “assented to” the Thirty-Nine Articles and ancient creeds. The acceptance of high office too often tends to curb a man’s liberal tendencies (as, for example, when Charles Gore became a bishop), but Dr. Henson actually preached in a Baptist chapel after he was consecrated to the see of Hereford, and his courageous example was followed by other responsible Anglicans. But at its best the so-called “interchange” of pulpits was only such in name. It was one-sided. An Anglican would preach in a Free Church, but he would not or dared not ask its minister to return the visit on equal terms. To Dr. Welldon (in turn Headmaster of Harrow, a colonial bishop, Dean of Manchester and Dean of Durham) belongs the distinction of seeking to restore the balance, by inviting Dr. J. H. Jowett to preach in Durham Cathedral at evensong on February 15. This was the first time a Nonconformist had preached in an English cathedral, and the event created widespread interest and much discussion. Such fraternal gestures are much more heartily welcomed by the general public than by many ecclesiastics. As Dr. Welldon points out, there are two spirits in the Church of England. There is the spirit of exclusiveness which would in the end “unchurch,” as the phrase goes, the Nonconformists; would treat them as heretics and aliens; would exclude their ministers from all participation in the offices of the Church; would refuse the Holy Communion (as happened during the war) to a young Nonconformist who desired to receive it before going to the battle in which he laid down his life for his country, and would leave the Church of England all but isolated between the churches which she refuses to recognize and the churches which refuse to recognize her. The “Church Times,” for instance, refers to Dr. Jowett as a “layman” and appealed to his “better taste as a Christian and a gentleman” not to go to Durham! Even the Bishop of Durham, who at first promised to attend the service and pronounce the benediction, was induced, while expressing his sympathy with the ideals which prompted the invitation and his sorrow that he could not be present, to withdraw publicly his approval of the occasion—on the plea

that the question of interchange is under the consideration of the 'Convocations, and that the Archbishop of Canterbury had made known his desire that decisions should be postponed until it has been reviewed by the Lambeth Conference, which, "with its world-wide membership," meets this year. Happily, there is another spirit which regards the Nonconformists as brothers in Christ, acknowledges the blessing which God has granted to their ministers and sacraments, and desires to promote common worship with them in public and private. Dr. Welldon afterwards described the service in Durham Cathedral, which was attended by thousands of people, as "an almost overpowering manifestation of the desire for some visible intercommunion between the Church and Nonconformity"—despite the unseemly protest of a neighboring clergyman (formerly a Baptist minister) who had to be ejected.

* * *

Towards Re-Union

It now remains for other Anglicans to follow boldly in the wake of Bishop Welldon, whose action was undoubtedly contrary to rules and rubrics, and to create new precedents for the same high purpose. To bring about some urgently needed reforms by altering written laws and regulations would sometimes take so long that it is justifiable and even a duty to take a short cut and simply knock down a barrier in the path of progress or force open a long closed door. The growing impatience with ecclesiastical divisions and exclusiveness is shown by two important manifestos, numerously signed. A joint conference held at Swanwick between Anglicans and Free Church men, recognizing that in the present divided state of Christendom there is no one adequate embodiment of the Catholic Church, recommends that members of all the churches represented at the conference should be free to share in one another's communions, when there is no communion of their own church available, or when Christians of different churches are meeting together for fellowship and conference and on special occasions of joint action and witness. Another influentially attended conference held at Mansfield College, Oxford, between Anglicans, Congregationalists, Baptists, Presbyterians and Methodists, agreeing that the denominations to which they severally belong are equally, as corporate groups, within the one Church of Christ, advises interchange of pulpits and mutual admission to the Lord's table (both "under due authority"), and acceptance by ministers, serving in any one denomination, who may desire it, of such authorization as shall enable them to minister fully and freely in the churches of other denominations—this "not to be taken as reordination, or as repudiation of their previous status as ministers in the Church Catholic of Christ." It represents a distinct step in advance when Anglicans are willing to admit the equality with themselves of members of other communions. That more is to be hoped in the way of Christian progress from these voluntary assemblies than from the official ecclesiastical bodies is indicated by the recent refusal of the Lower House of Convocation to give women any status whatever in the public ministry of the church, the following moderate resolution having been rejected: "That in view of the Apostolic teaching that women equally with men are members of the one body of Christ and partakers of the Holy Spirit, and in order that fuller use may be made in the church's service of the gifts and experience of women, this House makes the following recommendation: That under conditions laid down by the Bishop of the diocese it should be permissible for women duly qualified and approved by him to speak and pray in consecrated buildings at services, or meetings for prayer, or instruction other than the regular and appointed services of the church." The motion was lost by a majority of one only, and, happily, there are signs that a new spirit is moving in the ancient Church of England.

London.

ALBERT DAWSON.

THE SUNDAY SCHOOL

God, a Woman and a Man*

AMONG the brave tales of the Old Testament this story is one of the best. Although so ancient, it throbs with human nature. A brave woman, a timid man, win a victory for God. In this narrative, as everywhere else, God must come first. Barak did not win the battle; Deborah did not win it; God won it. Dr. Brown of Yale says that God won the great war which has just closed. God conquered Thor.

Deborah was a woman of marked character and ability. She was strong. She was able to reach out and lay her hand on leaders and inspire them to victory. In many ways she reminds us of Queen Elizabeth. She had a will of her own—a very imperative will that swept all before it. We are almost moved to laughter when we read the speech of Barak: "If you will go with me, then I will go, but if you will not go with me, then I will not go." Then she answered, "I will surely go with you, but the honor of the battle will pass to a woman." Jael killed Sisera. God won the battle. A brave woman and a timid man were the instruments of victory.

Women of the right type have always inspired men to heroic deeds. The Spartan mother sent her son to war and told him to return either with his shield or upon it. The women of Carthage wove their hair into bow-strings while their men fought on the walls. Who can paint a picture worthy the women of France in the late war? Without a whimper they sent their men off to the front. Who can forget the fortitude of our own American mothers, wives and sweethearts who sent their men overseas at the most dangerous moment of the war? Women weave our ideals. American morale came from American mothers. If, as Dr. Kelman tells us, "The Americans amazed us by their frank idealism," we know the origin of that frank idealism.

Back of every successful man stands a woman—a mother, a wife or some other good and noble woman who unselfishly inspires him to his best. Who ever heard of Mrs. Gladstone? Yet Gladstone tells us that she was his constant inspiration. A great educator has said that we should be thankful that only God and Nancy Hanks had a hand in the education of Lincoln. Lincoln said, "All that I am, all that I hope to be, I owe to my mother." Garfield, when inaugurated president, turned and kissed his mother. Jesus on the cross, in the very agonies of death, did not forget his mother. What a sweet influence she cast about his life!

Ian Maclaren said that a minister's power is doubled or divided by his wife. Most of us are proud and happy to confess that our wives inspire us to our noblest efforts. A minister's wife has the hardest task in the world. All the flattery is heaped upon her husband, all the fault-finding is heaped upon her! Yet the minister's power is doubled in most cases by his wife. Nearly all the beautiful things he does and says are inspired by her. Someone ought to put in a good word for the minister's wife. And what shall we say of our devoted teachers both in public and Sunday-schools?

We cannot overlook in this lesson the twenty-third verse of Deborah's song: "Curse ye Meroz—because ye came not to the help of Jehovah, to the help of Jehovah against the mighty." Roosevelt was fond of quoting this powerful verse. It is a curse upon anyone who withholds his help in Sunday-school or church. The other risked all, Meroz stayed softly at home and the brave Deborah pronounced her curse upon that clan. We will not do less! "Curse ye Meroz." God's battle must be won.

JOHN R. EWERS.

*Lesson for April 11, "Deborah and Barak Deliver Israel." Judges 4:4-16.

NEWS OF THE DISCIPLES

E. P. Wise Goes to Bethany, W. Va.

E. P. Wise has resigned his pastorate at East Market Street church, Akron, O., and has accepted the pastorate of the church at Bethany, W. Va. During Mr. Wise's five years ministry in Akron practically every phase of the church work has been doubled. A debt of \$11,000 has been paid off. Some unique features in church work have been introduced, among them a "Silent Class" and "Pleasant Sunday Afternoons." Mr. Wise is well equipped as a minister to college students and should prove abundantly useful in his new field.

John Ray Ewers a Popular Lenten Speaker

John Ray Ewers has been giving a series of Lenten addresses in First church, St. Joseph, Mo., of which C. M. Chilton is pastor. Seventy-seven new members were received into the church during the early days of this series. Mr. Ewers is in demand as a Lenten speaker in some of the largest churches of Pittsburgh. He preached recently in Emory M. E. church, counted the largest Methodist church in the United States, and is announced for Good Friday at the Calvary Episcopal church, the largest Episcopal church in Pittsburgh. He will speak each evening of Holy Week in his own church.

Chicago to Establish New Suburban Work

The Chicago Christian Missionary Society has voted to open a new church this spring on Jackson Boulevard, in South Oak Park. This will provide a church home for large numbers of people who have moved west from the existing churches. The nucleus of the work will be a Baptist Sunday-school which the Baptists are offering to give up in order that they may concentrate their strength in North Oak Park.

Kansas City Discipleship Adds Brilliant College Man to Its Leadership

During the past few years Joseph Myers, Jr., has brought many honors to Transylvania College through his victories in the oratorical field and as a student. He received his B.D. degree there in 1919 and this year has been pursuing courses in modern languages in preparation for work on his Ph.D. degree. Mr. Myers has just been called to the pastorate at Budd Park church, Kansas City, Mo., one of the leading Disciple organizations of the city. The church is located in a rapidly growing residential section of the city, and works in cooperation with the Independence Boulevard church in ministering to the northwestern section of Kansas City. It has a membership of 600 and has also a very strong educational department. The intermediate department of its church school is the largest in any of the Protestant churches of the city. Mr.

Myers comes from Crawfordsville, Ind. At college, he has been a leader in athletics and oratory, and has made a brilliant record in his studies. Last year he represented Transylvania and the colleges of the southern states in the National Oratorical contest at Des Moines. He ministered to the Old Union church near Lexington during the past year.

Indianapolis Church Burns Mortgage

"As soon as the war is over we are going to get out of debt," said J. D. Garrison, pastor of North Park church, Indianapolis, to his official board one Sunday two years ago, and it has come to pass. On Sunday, March 14, the church mortgage was burned, just ten years after the dedication of the handsome church property. Mr. Garrison has been pastor of the church for three years and in that time, despite the marked increase in current expenses, has completed paying off \$6,500 of the original debt. The church has given liberally to many worthy causes during the war and since then, including \$2,000 to the Men and Millions fund. The church was filled at the mortgage burning ceremony. Elders R. A. Henry and T. G. Lamb and Dr. B. H. Sellers, members of the original building committee, gave talks on the earlier days of the church. E. L. Day of Marion, Ind., former pastor, also was present and spoke of his pastorate. Mr. Garrison concluded with an inspiring tribute to the members of the congregation for their faithfulness. The match was applied by W. C. Garten, treasurer of the church.

St. Louis Chosen for United Society Headquarters

As forecast in a recent issue of The Christian Century, the executive committee of the United Christian Missionary Society, at its meeting held in Cincinnati, March 23, selected St. Louis as the city for central headquarters for the Society. Four ballots were taken, and on the fourth the vote stood as follows: St. Louis, 12; Indianapolis, 3; New York, 0; Cleveland, 0; Chicago, 1; Cincinnati, 2. The action of the executive committee is subject to the approval of the board of managers and the final approval of the convention. Judge Frederick A. Henry, of Cleveland, is the chairman of the Board of managers.

—C. E. Kircher reports a strong laymen's organization in the church at Emporia, Kans.; through this other laymen are being interested in church membership and church work.

—The district superintendents working under the direction of the Illinois Christian Missionary Society during the past two years have visited 390 of the 700 churches in Illinois and have spoken in more than 300 of them. The plan of these men is to continue this field work until they actually reach every

church in their respective districts. The state missionary society helps in a definite way from 100 to 200 churches every year.

—Granville Snell, superintendent of the Seventh District of Missouri, has proved an able leader in difficult fields. During the past six months he has raised \$4,000 in the struggling churches of his district for various purposes. He has averaged a sermon a day during this period, visiting twenty-six towns and receiving into the churches 130 new members.

—Chicago Disciples gathered in large numbers at Jackson Boulevard church, Chicago, on March 21, to hear A. McLean speak on personal evangelism. The group meeting was planned to aid the churches in their Easter services. Mr. McLean supplied the pulpit of Memorial Church for Dr. Willett on Sunday morning.

—C. C. Sinclair resigned recently as president of the Kansas City Ministerial Association and his place was filled by the election of J. B. Robertson, associate pastor of Central church on Wabash Avenue.

—The report on the condition of Mrs. William Remfry Hunt at the Mayo institution in Minnesota is reported as favorable. Both Mr. and Mrs. Hunt are advised to rest and observe very careful hygienic living for awhile.

—Graham Frank of Dallas, Tex., Central Church, is a member of a committee of ministers which has an interesting fight to wage. The ministers have demanded that the Sunday movies close in Dallas in accordance with state law. The open Sunday advocates are now

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trying to arrest church organists for playing for money on Sunday, but an adverse opinion from the attorney general of the state has prevented this from being carried out.

—Ernest C. Mobley has resigned after a successful pastorate at Amarillo, Tex., and will go on the lecture platform for the Redpath Bureau with his lecture "America at the Cross Roads." He expects to take another pastorate after the summer's work.

—A Tither's League has been organized at Springfield, O. There were thirty charter members of the organization and it is planned to increase the membership of the organization by Easter to one hundred and fifty.

—Hollywood church, Los Angeles, Cal., is planning the erection of a new building. It is designed in classic style and will contain modern features.

—In recognition of the worth of J. R. Bryan, a prominent layman of the church at Vicksburg, Miss., who passed away recently, it is planned to erect a beautiful church building which will be called the Bryan Memorial church. Mr. Bryan was president of the state and county organizations of the interdenominational Sunday-school organizations. His service on the state board of the Mississippi Disciples was particularly appreciated.

—Probably the leading "marrying parson" of the Disciples is L. N. D. Wells, pastor of First church, Akron, O. He married 346 couples last year, an average of almost one couple a day.

—I. E. Reid is now leading at Denison, Tex., and the church under his leadership is making real progress. The congregation has been cooperating with seven other churches in a series of pre-Easter meetings. One young man from the congregation is in attendance at Texas Christian University preparing for missionary service. The Sunday-school has recently been graded and put upon a departmental basis. A large and loyal body of young men is a feature of the church which calls for special notice. Thirteen accessions to the membership are reported since January 1.

—The Ministers' Conference held in connection with the Missouri State Convention will be held at Marshall, Mo., the convention city, on June 14 and 15. The speaker on Monday night, June 14, will be Dr. Arthur Braden of Lawrence, Kan. His subject will be "The Preacher, the Man of the Hour." On Tuesday morning, L. J. Marshall of Carthage, Mo., will speak on "The Fine Art of Cooperation." After the presentation of his subject the conference will discuss his theme as it is related to all the great

movements of today. W. Garnet Alcorn is chairman of the meeting this year.

—The church at Salina, Kans., has recently voted to increase the salary of its pastor, Arthur Dillinger, \$600 per year. It has also been voted to purchase a parsonage. The finances this year were arranged according to an apportionment system and only eight people in the entire church refused to accept their apportionment.

—B. F. Cato has resigned at Little Rock, Ark., to accept a pastorate at Marshalltown, Ia. He leaves behind him a building valued at \$100,000 and a strong congregation of seven hundred members. One of the motives leading to the change is the superior educational opportunities afforded in Iowa.

CENTRAL CHURCH New York 142 W. 81st Street Finis Idleman, Minister

—The health department closed the church at Fresno, Cal., but the building was warmed each Sunday morning and the communion table set. Each member came in alone and observed communion. Charles Laurent Beal is the minister.

—The Sunday-school department of the American Christian Missionary Society has issued a leaflet for use among children while the recruiting work is being done. It encourages quiet self-examination and a study of the scriptures.

—There were seventy-three accessions at Central church, Buffalo, N. Y., last year, where B. S. Ferrall was pastor. The money given for missionary purposes totaled \$2,430.02. This Buffalo church is now using nearly a hundred copies of "The Daily Altar," and the devotional life of the church is being deepened.

—There has been a recent increase of \$450 in the salary at Battle Creek, Mich., where T. S. Cleaver is pastor. Recently several Disciple missionaries visited the Sanitarium in Battle Creek to recruit nurses for the foreign field.

—The church at Mt. Vernon, Ind., has a great increase of missionary spirit, as is seen by its going one-third beyond

its apportionment for missions. E. H. Clifford is pastor at Mt. Vernon.

—Chestnut Avenue church, Ft. Worth, Tex., increased the salary of its minister, R. R. Yuderman, ten per cent last July, ten per cent this winter and it is expected to increase it another ten per cent next July.

—The church at Fisher, Ill., has recently increased the salary of its minister twenty per cent and in addition has presented him with a Ford touring car. The expenses of the church and the missionary budget are covered with good pledges. L. G. Huff is pastor at Fisher.

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